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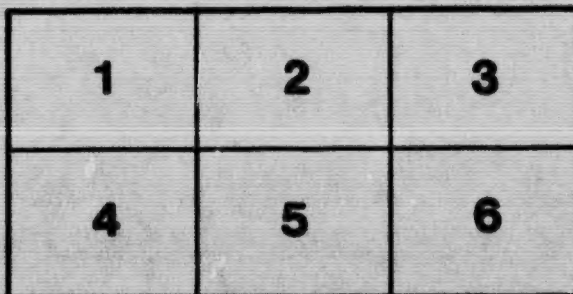
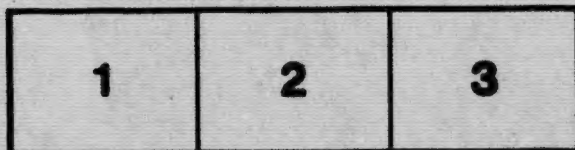
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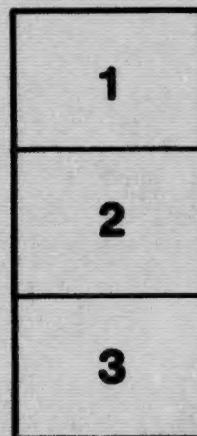
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# Circular Letter

Addressed to

The Clergy, Regular & Secular,  
of the Diocese of Halifax,

BY

The Most Rev. Edward J. McCarthy,  
Archbishop of Halifax.



Halifax Printing Co., 161 Hollis Street.

1908

TO THE CLERGY, REGULAR AND SECULAR, OF THE DIOCESE.

Dear Reverend Father :

Owing to the recent decree issued by the Congregation of the Council at Rome, regarding *Marriages*, and the Encyclical Letter of His Holiness, Pius X, on Modernism, as well as other questions of grave importance, we have thought it well, with the opening of the holy season of Lent, to address a Circular, independent of our Pastoral Letter, to each of the Clergy, Secular and Regular, in the Diocese, with the hope that it may serve as a safeguard and guide when dealing with questions that are likely to not infrequently present themselves for solution in the near future.

Generally speaking, it may be said that every Catholic received in his younger days the Sacrament of Confirmation, in which he was made the valiant soldier of Jesus Christ, and strengthened for the great battle of life, in which "the flesh lusteth against the spirit, and the spirit against the flesh" (Gal. V. 17). Under no circumstance, perhaps, in this battle fought with greater eagerness than when Catholics, forgetful of the obedience due to the teaching of Mother Church, wander so far from the paths of rectitude, as to suffer themselves to enter the sacred bonds of matrimony, before a minister who is not of their own faith, a justice of the peace, or other civil officer.

The domestic sphere of a family then exhibits, on a small scale, the battle-field of this world, on which the immaculate spouse of Christ—the holy Catholic Church—is engaged in her combat with the powers of darkness.

In one country Holy Church succeeds in keeping off from her children the seeds of error, the Christian people remaining faithful to her divine authority; in another country she succumbs, and a whole nation is, to its own detriment, torn away from her maternal bosom; in a third country the victory



remains undecided, the people being divided among themselves, and the Church of Christ forced to submit to a sort of truce, under rules which, though sufficient to save her divine doctrine, are more or less injurious to her ruling authority.

Thus, when in a family circle a mixed marriage is contemplated, Holy Church at once earnestly battles against the proposal, and in this, her welfare, she is either heard and succeeds in preventing the seeds of error and discord from being sown into it, or she is despised and set aside, and one of her children is snatched from her bosom, or she is forced to submit to some sort of peace under conditions which save at least the vital character of a Christian marriage, although they are more or less injurious to that unity, sanctity, perfection and happiness, which the Church is commissioned by Christ to secure.

Heretofore, marriages between two Catholics, or between a Catholic and non-Catholic before a Protestant minister—or even before a justice of the peace, or other civil officer, was regarded as valid, although illicit, in Nova Scotia, and in all other parts of the world where the "Tamesti" decree of the Council of Trent was not promulgated. For the future, this *modus agendi* must be changed. After Easter, 1908, all marriages must be contracted before a qualified priest—that is to say, before the parish priest or the ordinary of the place, or a priest delegated by either of these, and at least two witnesses.

Promises of marriage—or more strictly speaking, sponsalia—to have canonical effect must be in writing, with witnesses.

Marriages in the presence of non-Catholic clergymen shall be null and void. The following is a trustworthy translation of the decree recently issued by the Congregation of the Council, and applied throughout the world, and which you are hereby directed to read two or three times to your people at your earliest convenience, either on successive Sundays or at such intervals as may be best calculated to impress the regulations contained therein on the minds of the people.

# DECREE CONCERNING SPONSALIA AND MATRIMONY.

The Council of Trent, cap. 1, Sess. XXIV, de reform, matrim, made prudent provision against the rash celebration of clandestine marriages, which the Church of God for most just reasons has always detested and forbidden, by decreeing: "Those who otherwise than in the presence of the parish priest himself or of another priest acting with the licence of the parish priest or of the ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders them altogether incapable of contracting marriage thus, and decrees that contracts of this kind are null and void."

But as the same Sacred Council proscribed that the said Decrees should be published in all the parishes and was not to have force except in those places in which it had been promulgated, it has happened that many places in which the publication has not been made have been deprived of the benefit of tridentine law, and are still without it, and continue to be subject to the doubts and inconveniences of the old discipline.

Nor has all difficulty been removed in those places where the old law has been in force. For often there has been grave doubt in deciding as to the person of the parish-priest before whom a marriage is to be celebrated. The canonical discipline did indeed decide that he is to be regarded as the parish-priest in whose parish one or other of the contracting parties has his or her domicile or quasi-domicile. But as it is sometimes difficult to judge whether a quasi-domicile really exists in a specified case, not a few marriages were exposed to the danger of nullity; many, too, either owing to ignorance or fraud, have been found to be quite illegitimate and void.

These deplorable results have been seen to happen more frequently in our own time on account of the increased facility and celerity of intercommunication between the different countries, even those most widely separated. It has, therefore, seemed expedient to wise and prudent men to introduce some

change in the law regulating the form of the celebration of marriage, and a great many Bishops in all parts of the world, but especially in the more populous states where the necessity appears more urgent, have petitioned the Holy See to this end.

It has been asked also by very many Bishops in Europe, as well as by others in various regions, that provision should be made to prevent the inconvenience arising from sponsalia, that is mutual promises of marriage, privately entered upon. For experience has sufficiently shown the many dangers of such sponsalia, first as being an incitement to sin and causing the deception of inexperienced girls, and afterwards giving rise to inextricable dissensions and disputes.

Influenced by these circumstances our Holy Father, Pope Pius X, desiring, in the solicitude he bears for all the churches, to introduce some modifications with the object of removing these drawbacks and dangers, committed to the S. Congregation of the Council the task of examining into the matter, and of proposing to himself the measures it should deem opportune.

He was pleased also to have the opinion of the commission appointed for the codification of Canon Law, as well as of the eminent Cardinals chosen on this special commission for the preparation of the new code, by whom, as well as by the S. Congregation of the Council, frequent meetings have been held for this purpose. The opinions of all having been taken, His Holiness ordered the Sacred Congregation of the Council to issue a Decree containing the laws, approved by himself on sure knowledge and after mature deliberation, by which the discipline regarding sponsalia and marriage is to be regulated for the future, and the celebration of them carried out in a sure and orderly manner.

In execution, therefore, of the Apostolic mandate, the S. Congregation of the Council by these letters lays down and decrees what follows:

#### CONCERNING SPONSALIA.

I. Only those are considered valid and produce canonical effects, which have been contracted in writing signed by both the parties, and by either the parish-priest or the Ordinary of the place, or at least by two witnesses.

In case one or both the parties be unable to write, this fact is to be noted in the document and another witness is to be added who will sign the writing as above, with the parish-priest or the ordinary of the place, or at least by two witnesses.

II. Here and in the following articles by parish-priest is to be understood not only a priest legitimately presiding over a parish canonically erected, but in regions where the parishes are not canonically erected the priest to whom the care of souls has been legitimately entrusted in any specified district and who is equivalent to a parish-priest; and in missions where the territory has not yet been perfectly divided, every priest generally deputed by the superior of the mission for the care of souls in any station.

#### CONCERNING MARRIAGE.

III. Only those marriages are valid which are contracted before the parish-priest or Ordinary of the place or a priest delegated by either of these, and at least two witnesses, according to the rules laid down in the following articles, and saving the exceptions mentioned under VII and VIII.

IV. The parish-priest and the Ordinary of the place validly assist at a marriage.

(1) Only from the day they have taken possession of the benefice or entered upon the office, unless they have been by a public decree excommunicated by name or suspended from the office.

(2) Only within the limits of their territory; within which they assist validly at marriages not only of their own subjects, but also of those not subject to them.



V. They assist licitly:

(1) When they have legitimately ascertained the free state of the contracting parties, having duly complied with the conditions laid down by the law;

(2) When they have ascertained that one of the contracting parties has a domicile, or at least has lived for a month in the place where the marriage takes place;

(3) If this condition be lacking, the parish-priest or the ordinary of the place, to assist licitly at a marriage, require the permission of the parish priest or the ordinary of one of the contracting parties, unless it be a case of grave necessity, which excuses from this permission;

(4) Concerning persons without fixed abode (vagos), except in cases of necessity, it is not lawful for a parish-priest to assist at their marriage until they report the matter to the ordinary, or to a priest delegated by him, and obtain permission to assist;

(5) In every case let it be held as the rule, that the marriage is to be celebrated before the parish-priest of the bride, unless some just cause excuses from this.

VI. The parish-priest and the ordinary of the place may grant permission to another priest, specified and certain, to assist at marriages within the limits of their district.

The delegated priest, in order to assist validly and licitly, is bound to observe the limits of his mandate and the rules laid down above, in (4) and (5), for the parish-priest and the ordinary of the place.

VII. When the danger of death is imminent, and where the parish-priest or the ordinary of the place, or a priest delegated by either of these cannot be had, in order to provide for the relieve of conscience and (should the case require it) for the legitimation of offspring, marriage may be contracted validly and licitly before any priest and two witnesses.

VIII. Should it happen that in any district the parish-

priest or the ordinary of the place, or a priest delegated by either of them, before whom marriage can be celebrated, is not to be had, and that this condition of things has lasted for a month, marriage may be validly and licitly entered upon by the formal declaration of consent made by the spouses in the presence of two witnesses.

IX. (1) After the celebration of a marriage the parish-priest, or he who takes his place, is to write at once in the book of marriages the name of the couple and of the witnesses, the place and day of the celebration of the marriage, and the other details, according to the method prescribed in the ritual books or by the Ordinary; and this even when another priest delegated either by the parish-priest himself or by the ordinary has assisted at the marriage.

(2) Moreover, the parish-priest is to note also in the book of baptisms, that the married person contracted marriage on such a day in his parish. If the married person has been baptized elsewhere, the parish-priest who has assisted at the marriage is to transmit, either directly or through the episcopal curia, the announcement of the marriage that has taken place to the parish-priest of the place where the person was baptized, in order that the marriage may be inscribed in the book of baptism.

(3) Whenever a marriage is contracted in the manner described in VII and VIII, the priest in the former case, the witnesses in the latter, are bound conjointly with the contracting parties to provide that the marriage be inscribed as soon as possible in the prescribed books.

X. Parish priests who violate the rules thus far laid down are to be punished by their Ordinaries according to the nature and gravity of their transgression. Moreover, if they assist at the marriage of anybody in violation of the rules laid down in (ii and iii) of No. V, they are not to appropriate the stole-fees

but must remit them to the parish-priest of the contracting parties.

XI. (i) The above laws are binding on all persons baptized in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract sponsalia or marriage with one another.

(ii) The same laws are binding also on the same Catholics as above, if they contract sponsalia or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment mixtae religionis or disparitatis cultus; unless the Holy See decree otherwise for some particular place or region.

(iii) Non-Catholics, whether baptized or unbaptized, who contract among themselves, are nowhere bound to observe the Catholic form of sponsalia or marriage.

The present decree is to be held as legitimately published and promulgated by its transmission to the Ordinaries, and its provisions begin to have the force of law from the solemn feast of the Resurrection of our Lord Jesus Christ, next year, 1908.

Meanwhile let all the Ordinaries of the places see that this decree be made public as soon as possible, and explained in the different parochial churches of their dioceses in order that it may be known by all.

These presents are to have force by the special order of our Most Holy Father Pope Pius X, all things to the contrary, even those worthy of special mention, to the contrary notwithstanding.

Given at Rome on the 2nd day of August, in the year 1907.

VINCENT, Card. Bishop, of Palestrina, Prefect. C. de Lai.  
Secretary.

For the continuance and daily increase of the abundant fruit produced by the decree of December 20th, 1905, on Daily Communion, our Holy Father, Pope Pius X., by a letter of the Sacred Congregation of Indulgence of the 10th of April, 1907, to the Bishops of the Catholic Church, has expressed his wish to have, as far as may be possible, the following annual observances:—

#### IN CATHEDRAL CHURCHES.

That on Friday, Saturday, and Sunday, either immediately after the Festival of Corpus Christi, or (if the circumstances of persons or places so require) at some other time of the year to be fixed by the Bishop, there shall be in every Cathedral Church three days prayer, as here described: namely—

I. That, on each day, there shall be a sermon on the great excellence of the Sacrament of the Eucharist, and on the dispositions required for worthily receiving it. That, after the sermon, the Blessed Sacrament shall be exposed: and during the Exposition the prayer "O most Sweet Jesus" shall be recited, to be followed on the Sunday by the "Te Deum." That the "Tantum ergo" shall then be sung, and the Benediction of the Blessed Sacrament be given.

II. That, on the Sunday, the last of the three days, there shall be, at the usual parochial Mass, a homily by the Parish Priest on the Gospel of the Sunday within the octave of Corpus Christi—or, if the Sunday be not within the octave, a sermon in preparation for a fervent communion; and at this parochial Mass, the faithful shall communicate. That, on this Sunday afternoon (or evening), there shall be the same service as on the two preceding days. And in the sermon the preacher shall exhort the faithful to more fervent piety towards the Most Holy Sacrament, and especially to a more frequent participation of this heavenly banquet, in accordance with the approved teaching of the "Catechismus Romanus" (see n. vi. of the Decree of December 20th, 1905). Moreover, at Benediction (as



is said above) the "Tantum ergo" will be preceded by the "Te Deum."

#### IN PARISH CHURCHES.

His Holiness earnestly recommends that also in Parish Churches, according as each Bishop in his prudence and discernment shall judge fit, there shall be at least those pious exercises which are above described for the Cathedral Churches on the Sunday within the octave, or some other Sunday within the year.

Regarding the Encyclical, "Pascendi Gregis," of our most Holy Father, Pope Pius X, on "Modernism," of which we are sending you an English translation, we have a few words to say.

In the first place we priests of the Diocese of Halifax, who have been born and brought up in a society already Catholic to the core, who have from our childhood been accustomed to its influences, and who have listened to its voice, telling us that God, in the beginning, spoke to our First Parents in the garden of Paradise, and later on through the Patriarchs and Prophets, and finally, in the fullness of time, through His own Divine Son, setting forth the truths we have to believe and the duties we have to practice in order to save our immortal souls—we, who believe all this, as firmly as we believe in our own existence, can scarcely realize how any man calling himself a Catholic, can declare it to be only a myth: that Catholic faith is nothing more than a bundle of feelings—a mere sentiment—a vague intuition of the Unknowable; that the Sacred Scriptures are but a collection of experiences, as far removed from science and history, as the heavens from the earth; that inspiration is only a vehement impulse, which stimulates the believer to reveal the faith that is in him by word and writing, differing but little, if any, from poetic inspiration; that dogma is but another name for an impulse impelling the believer to elaborate and formulate his religious thought, so as to render it clearer for himself and others, and that it is, therefore, a mistaken notion to suppose

that revelation and dogmatic formulæ are intellectual manifestations and expressions of truths revealed by the Divine Mind to the mind of man, or that such dogmatic truths can demand intellectual assent; that, in short, they have nothing whatever to do with the intellect.

Although saturated with the philosophy of Kant, the disciples of this new school of thought never lose an occasion to remind us that they have always been Catholics, and intend to live and die in that faith. But, they say, we are living in an age when the tendency of the human mind is to accept nothing for truth which cannot be demonstrated mathematically beyond the possibility of a shadow of a shade of reasonable doubt. Owing to the obscurity of terms, with which scholastic philosophy surrounds and formulates the dogmatic teachings of the Catholic church, learned men—non-Catholic scientific men—stand aloof from her. They cannot be induced even to examine her doctrines, and the result is, that many brilliant and otherwise religious souls, earnestly seeking for the truth, and who might have been as great torches of light illuminating the way for others towards the only haven of rest in this world, live and die outside her pale, only knowing what she was not, and with not even so much as a suspicion of what she really is. Our aim is to seek an interpretation of the Church's dogma, which will satisfy the critical minds of men, and while in harmony with the scientific spirit of the day, will enable even those of the highest intellectual attainments not only to examine, but lay hold of her doctrines, without doing violence to their intellectual being. Such a method we claim to have found in "Modernism."

Of course, their statement that the human mind is incapable of acquiring any knowledge except that which comes to it through the phenomena of the senses, is without a particle of foundation—for, if this were so, what would become of the great historical truths which men have believed in every age,

and which have come down to us through the centuries? If we ask the Modernist if he believes there is such a place as Constantinople, his answer will be: Certainly: although he has never been there! Here is a truth which he accepts, not certainly on the testimony of his senses, but on the authority of others who have been to Constantinople and have seen it. In other words, he accepts this truth on the authority of reliable witnesses, who have no intention, and could not possibly have any, of deceiving him. If he and the rest of the world can accept such facts on the authority of men, surely we should be able to accept the *great* truths of Christianity on the authority of its founder, Jesus Christ. Did he not give sight to the blind, hearing to the deaf, strength and fervour to palsied limbs? He not only raised the dead to life, but arose from the dead Himself. Such a man *must be God*, and if we demur and refuse to accept His teachings on any such grounds as those laid down by the Modernists, that same reason which has hitherto been our guide will not fail to tell us that in so doing we play the part neither of Christians nor philosophers.

This is our answer to the Modernist. But let us look a little closer into the system. As a religious system its very essence lies in the conviction that man is essentially a religious animal, just as he is a reasoning animal, however irreligious and unreasonable he may sometimes be in his conduct. He has within him certain religious instincts or feelings, which are as much a part of his nature as is the faculty of speech or reason. He always and everywhere feels that there is something in the unseen world which he must worship and obey. This feeling, this spiritual instinct or experience, is there by nature, just as by nature we all suffer bodily hunger. What is this spiritual instinct? It is God revealing Himself to the soul of man, exciting in him a consciousness of right or wrong, of good and evil. Such knowledge does not come from any outward revelation, such as was vouchsafed by God to the Patriarchs, Prophets, and Apostles. It is in dwelling, it is *immanent*. Like

every other appetite, it demands a satisfactory explanation. Man must obey the inexorable demands of his nature. This consciousness of right and wrong, which is the basis of all Modernism, is subjected to the laws of evolution, and as man's experience enlarges, so does his knowledge of God, until it reaches that degree of perfection which it finds to-day in a member of the Catholic Church.

#### SUCH IS MODERNISM.

Owing to the extensive fields of thought into which such a subject naturally leads one, and to the limited space within which a Circular necessarily confines itself, we must here leave you to revel with you own thoughts. To attempt anything like a detailed account of the system is out of the question. For those of the clergy, who may wish to make themselves thoroughly familiar with the whole subject, we would suggest the reading of a very clear and elaborate article written by Mgr. Canon Moyes, and published in the December number of "The Nineteenth Century," and another running through the October and November numbers of "The Irish Ecclesiastical Record," by Rev. Daniel Coghlen, D. D., of Maynooth College. But best of all we learn from the Holy Father's Encyclical what Modernism really is. Whilst its infectious poisons have not to any extent, if at all, reached our diocese, yet this is no reason why we should not always be on the alert, always at our post guarding the Watch-towers of Israel. We cannot tell what to-morrow may bring with it. The distance between us and our friends of the adjoining Republic is not very great, so that it may be said that their dangers are in a certain sense, on account of their proximity, our dangers also. Our people, especially our young men, are crossing the border by the thousands, and are constantly thrown into the companionship of men and women, who have been educated in institutions, in which false systems of philosophy, countless in their number and shading, obtain. Not to speak of materialism and many species



of naturalism, there is to be found therein only too frequently a vague pantheism, that satisfies with religious words and images the naturally and historically religious temperament of a multitude of Americans, but is essentially unspiritual. Errors concerning God and the soul, the use and value of human life, the nature and end of man, his spiritual dignity, virtue and vice, and similar fundamental concepts are taught daily by a multitude of irresponsible teachers. They fill the minds of youth with the false ideas that are afterwards scattered broadcast in our society. This is done chiefly through the agency of the daily press, whose influence among us is almost illimitable, owing to the increasing population, the political unity, peace and sympathy, and the identity of material and economic interests.

An incalculable damage has already been done our Catholic youth of the last two generations by the company of such masters of error. Similarly, the history of Catholicism, its vicissitudes and institutions, are either utterly neglected in their university schools, or the judgments of its worst enemies (ancient and modern) are set forth as representing the true state of facts. In a land and a church that are utterly unprotected by any ancient Catholic traditions, monuments and manners, such misrepresentations are particularly easy and perilous. It is evident, then, that the dangers of our people from Modernism and mysticism, and all the other isms, come rather from abroad than from home, and fill us with concern for the effect on our Catholic population of anti-Christian literature which is ever pouring in upon us, and to which we have nothing to oppose but a few ancient weapons, and a few rare translations of good works written for other nations and circumstances.

The example of the actual influence wielded by the writings of that accepted master of profound learning and perfect style, whose name Modernists have not been ashamed to inscribe on their banners (Cardinal Newman), moves us to hope for a

remedy in the future in our, as yet, infantile College. We hope to see the day when St. Mary's College in Halifax, and St. Anne's College at Church Point, shall offer to the Church more than one apostle of Catholic truth. There is a door wide open in our society for a number of superior representatives of our Catholic faith, in the field of English literature, in the discussion of the great modern questions that affect Catholicism, in the exposition and defence of all fundamental and traditional Catholic principles. It is only through the agency and the building up of a thoroughly equipped, and in every sense of the word, a first-class College, that we can hope, normally, to produce such ecclesiastical defenders of the faith.

As to the laity it may at once be said, that the intellectual and social significance of Catholics in Nova Scotia does not yet correspond to their great numbers. They are for the most part poor and illiterate, like their fathers before them, never having the advantage of a college education. It is our duty to maintain and develop in these masses, not only right belief in religious matters, but just and patriotic sentiments towards our country, and to aid in the consolidation of minds and hearts in one common devotion to the public good. For this purpose we need a large number of highly educated Catholic laymen, who shall possess, with an enlightened faith, all the qualities of Catholic leadership, such as the illustrious men in Europe who during the last century, upheld outside the sanctuary, and amid the changes of revolution, the torch of Catholic faith. We cannot hope to obtain learned apologists elsewhere than from our own institutions. We must, ourselves, educate them or resign ourselves to do without them, to the sure and great detriment of Catholicism in the new world.

It is well known that the English language has been for several centuries a principal engine of hatred and oppression of all things Catholic. It is only by a regular succession of scholars versed in philosophy and theology—jurists, historians and good writers of all kinds, that we can hope one day to turn this

powerful instrument of wrong into an equally powerful instrument of propaganda for the Catholic faith. What then seems to us to be of the first importance in these days of Modernism and infidelity, is that greater encouragement be given to, and greater interest taken in our institutions of higher education by the Catholic laity, especially in the matter of financial support and advancement of these institutions. They should be urged to look on them as the principal hope of the Church here in Nova Scotia. It should be made clear to them that the Catholic faith of their children cannot be regularly safeguarded except by means of a genuine Catholic education, and that the College training of our youth is no less imperative than the parochial school training. Too many who are earnest enough about the primary education of their children, are quite indifferent about sending their boys to a Catholic college. The regular and efficient way, therefore, to safeguard the faith of our coming young men, is to direct them to Catholic Colleges, where the priests have complete control of the teachers, and where all the surroundings are generally Catholic. In a special manner, wealthy Catholic people should be encouraged to endow our Colleges in a way commensurable with the dignity of the Catholic Church in Nova Scotia, and the great field of influence that opens before her. Enormous sums of money are given from time to time by non-Catholics to the several Universities both in Canada and the United States of America, both great and small. This generosity has passed into a national habit, and it is no longer creditable to Catholicism in the diocese of Halifax that its principal educational institution for boys should alone suffer from poverty, while Protestant institutions grow richer every year.

There is one other danger, dear Reverend Father, to which we feel it our duty to call your attention—the spreading of pernicious literature, which is causing so much havoc to the faith and morals of youth. In the old days, when a child breathed

from the first a Catholic atmosphere, and almost imbued with his mother's milk, sound principles and practices, it mattered little whether he read a Catholic paper or book. His whole life and thought were Catholic; the village Church, with its pictures and windows, his mass, rosary, and catechism class, taught him all that was needed. Is it so now? "*De omn' scribli*" is the motto of the uncatholic journalist, and he cares little for the tenderness or the innocence of his readers. To counteract this infidelity, impurity and modernistic spirit of the age, will it be enough to rely on old methods? Perhaps if we could have enough of them, and above all, if we had the old teachers, it might be, but as it is, when our good teachers are few, when our priests are overburdened, when the whole community is in one whirl, ought we not, must we not, as Archbishop and priests responsible for the souls committed to our care, keep a sharp eye on the printing press? I cannot refrain from quoting right here a paragraph from an article published in a Catholic paper many years ago: "No wonder infidelity should be rife; no wonder there should be a growing disrespect for religion and for all Church authority, where children are permitted to gloat over the nastiness spread before them every week, and when respectable families allow such papers in their houses. Another Father Mathew—an Apostle of clean reading is necessary to pledge the youth of the land to abstain from the intoxication of the saddening literature of the day."

As a safeguard against such danger, and in compliance with the prescriptions laid down by our Holy Father in his Encyclical *Pascendi Gregis*, we hereby appoint as official censors for the examination of publications, the Right Rev. Mgr. Daly, V. G., and the Rev. Charles Le Brun, D. D., Professor of Theology in the Holy Heart Seminary, Halifax, and the Rev. A. B. Cote, parish priest of Meteghan, Digby Co. As a Vigilance Council, we also appoint the Very Rev. Jean Levallois, Vicar Provincial of the Eudist Fathers, and the Rev. Gerald Murphy, parish



priest of St. Patrick's, Halifax, and the Rev. Pierre Marie Dagnaud, D. D., Superior at Church Point College, Digby Co.

"Grace to you and peace from God the Father and from the Lord Jesus Christ."

✠ E J. McCARTHY,

*Archbishop of Halifax.*

Halifax, Feb. 24th, 1908.

